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rascals, who are dividing, in their minds, the old fellow's riches, to the infernal shades, but commands him to double, nay treble, the age of him who is the object of their obsequiousness. Lucian has no less than five or six dialogues on the same subject.'

I hope this may obtain the proper amount of attention from those interested.

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OLD NORSE *bauni*.

To the Editors of Mod. Lang. Notes.

SIRS:—Müllenhoff's altn. *bauni*, referred to by Professor Hart in MOD. LANG. NOTES, XVIII, 118 as a "ghost-word," is given in Björn Haldorson's *Lexicon Islandicum* (Havniæ, 1814) as a masc. noun with the meaning "carcharias, Hundefisk, et slags Haj." Grimm, who took the Norse examples for his Grammar from Haldorson, also has the word under the diphthong *au*, with the definition "genus piscis."

Erik Jónsson, in the preface to his *Oldnordisk Ordbog* (Kjöbenhavn, 1863), p. xv, makes the following criticism upon Haldorson's *Lexicon*: "Ved Benyttelsen af denne Ordbog fandt man imidlertid snart, at den tildeels var meget ufuldstændig, men især at den hovedsagelig var grundet paa det daglige Sprog, især i Forfatteren's Egn paa Vesterlandet, men havde derimod ikke lagt Oldskrifterne til Grund, og kun af og til haft Hensyn til disse." This would account for the presence of a word not found in the other dictionaries, as well as for the absence of many of the common poetical words.

GRACE FLEMING SWEARINGEN.

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EXORCISM WITH A STOLE.

To the Editors of Mod. Lang. Notes.

SIRS:—The following passage from Scheffel's *Ekkehard*, ninth chapter, would be a contribution from German literature to the subject of Mr. Holbrook's article in the December number of NOTES:

"Ekkehard aber liess sich vom Diakon die Stola umhängen und das Messbuch vortragen, er hielt einen Umgang durch Stube und Kammer, die Wände weihte er mit dem Zeichen des Kreuzes, auf dass das Getriebe böser Geister gebannt sei für immer, dann sprach er unter Gebeten den grossen Exorcismus über die Stätte."

CHARLES BUNDY WILSON.

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RABBI BEN EZRA 43-45.

To the Editors of Mod. Lang. Notes.

SIRS:

Browning's lines,

What is he but a brute
Whose flesh has soul to suit,
Whose spirit works lest arms and legs want play?

appear to be an adaptation of a Stoic sentiment attributed to Chrysippus. Cicero says (*Nat. Deor.* 2. 64. 160): 'Sus vero quid habet præter escam? cui quidem, ne putesceret, animam ipsam pro sale datam dicit esse Chrysippus.' In his note on Ben Jonson's *Bartholomew Fair*, 4. 1, Whalley quotes this apropos of the sentence: 'Talk of him to have a soul! Heart! if he have any more than a thing given him instead of salt, only to keep him from stinking, I'll be hanged afore my time presently.' Gifford cites *The Devil is an Ass* 1. 3:

— So much blasted flesh as scarce hath soul,
Instead of salt, to keep it sweet;

and Beaumont and Fletcher's *Spanish Curate* 5. 1:

This soul I speak of,
Or rather salt to keep this heap of flesh
From being a walking stench.

Perhaps Samuel Johnson had something similar in mind in uttering the famous sentence recorded by Boswell under June 19, 1784: 'Talking of the comedy of *The Rehearsal*, he said: "It has not wit enough to keep it sweet." This was easy; he therefore caught himself, and pronounced a more round sentence: "It has not vitality enough to preserve it from putrefaction."'

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